

which are anarchical and reprovod by conscience, the use of which means might compromise the future of the country."

The Right Rev. Bishop McQuaid not long since said: "We warn parents against the danger of permitting in their houses unwholesome reading of any kind calculated to corrupt faith or morals. They must, therefore, watch the newspaper, novel, the magazine, the book. Sometimes the poison in the newspaper lurks in the unsuspected advertisement; then it permeates stories of doubtful character; then it is found in sneers and slurs against religion and its ministers; and, last of all, in the labored article or editorial."

DID MR. DOBYS, of the Chatham Tribune, read over his Middlesex correspondence before it appeared in last week's issue? If he did, we will hold a different opinion of him hereafter. If he did not, he should make it a point to carefully scan these letters in future, or, what would be still better, he should allow the individual who wrote this one to pursue some other calling more congenial to his taste. We do not remember having ever read a letter which contained in a small space such a large amount of vulgarity. We hope Mr. Dobys will apologize to his readers, and, as we already suggested, remove this ill-bred person from his employment. It will be necessary to take this course in order in a measure to wipe off the smirch which is now attached to the Chatham Tribune.

PETER COOPER has written a sober, sensible, well-put letter to Mr. Gladstone, in which he recalls the fact that "a few men of sound judgment" proposed twenty years ago that the United States Government should free the Southern slaves by purchasing them at their "highest estimated cost," in the aggregate \$4,000,000. No one would listen to the advice, and 1,000,000 lives and \$8,000,000 were sunk in war, leaving a debt of \$2,000,000,000 still unpaid. "Will not the policy of coercion," says Mr. Cooper, applying the experience of one English-speaking nation to the other, "cost the people of Great Britain more than it would to purchase and sell the Irish lands to the tenants at such rates as they could afford to pay for them?"

The Rome correspondent of a contemporary says: "I like to see the Italian women on holidays. They deck themselves out with all the jewelry they possess, and look remarkably well thus decked. Their fashion, after all, is the best. Instead of buying a tawdry hat or bonnet, which lasts but a season, they buy a gold trinket, which becomes a family property, descending from mother to daughter for generations, and they go bare-headed with coils of massive plaits of hair forming a better head-gear than the best of Virot or Rebois hats. With that hair and that mass of jewelry hanging upon them, our lower-class women here look better than even a French woman looks in holiday dress, in case washerwomen now must wear hats and bonnets, and Jerseys, or whatever other madness is in fashion."

The London Free Press finds fault with Mr. Gladstone for the reason that he has exercised too much forbearance towards Ireland. He has, it continues to assert, gone on in this way until forbearance ceases to be a virtue. To be plain about the matter, our neighbor feels annoyed because the shackles have not long since been more firmly secured on the wrists of all Irishmen. Parnell and Dillon, and all the leading public men of Ireland are set down as criminals of the very worst type. Such sentences as the following will go to show what manner of article is that recently set before the readers of the journal: "Some condemn the government for laying Davitt by the heels, but such a step is about the wisest and most effective one that could have been taken under the circumstances." We have frequently taken our cotemporary to task for its unceasing references to Ireland and Irishmen. This is not only apparent in its editorials, but also in its selections of ridiculous diatribes read over our neighbor to carefully read over the speech of Mr. A. M. Sullivan in this issue of the Record, and we feel warranted in saying that he will then know more of Ireland's history than he ever knew before. We would also request him to read the following:—"The Rev. George McCutchen, the Protestant rector of Kenmare, in a letter confirming the statements made by Mr. Charles Russell, M. P., respecting Lord Lansdowne's Irish estates, says, 'the fact is beyond all doubt that the laws regulating the tenure of land in Ireland permit the people to be degraded

into a position little raised above actual serfdom, where every family relation may be harassed by the interference of estate rules; where freedom of contract is unknown, and the self-respect of the great bulk of the community is degraded into craven fear of offending those who have the power to make or mar the tenant's fortune.' The Catholics of the country recently enjoyed a hearty laugh at the expense of a leading Toronto journal, which gravely asserted that High Mass was sung in St. Peter's Cathedral, London, in the evening, some time since. Irishmen who read the Free Press most assuredly enjoy many a smile at the expense of the philosophical icicle on our cotemporary's staff who labors so hard to dash off an article on a subject which he knows so little about. In fact, he never handles the Irish question, but he is sure to put his foot in it. Gentlemen, pitch into the Boers, the Zulus, talk about the crops and the weather, and scold your political opponents to your heart's content, but do leave Ireland alone until you have read some Irish history. A spirit of charity prompts us to give you this advice.

HAMILTON LETTER.

MISSION AT THE CATHEDRAL.—THE PRODIGAL SON.—ST. JOSEPH'S CHURCH.—THE ORPHANS' FESTIVAL.—HONOR TO WHOM HONOR IS DUE.—MISSION NOTES.—LESSONS IN PATIENCE.—DEATH OF AN OLD LANDMARK.—CARMELITE RECEPTION.—CHANGE IN THE REGULATE LAW.

The mission recently brought to a close at the cathedral was very successful, judging from the full attendance at all the devotions and exercises, and the numbers who approached the Sacraments. About six hundred persons assisted at the five o'clock Mass every morning—very gratifying, considering the earliness of the hour; from 700 to 1,000 were present at the second Mass at 8:30, while at the evening exercise the cathedral was always filled, sometimes crowded—on two occasions there being in the neighborhood of 2,000 persons present. All this proves that the body of the congregation was zealous and devout, and duly appreciative of the benefits of the mission. The sermons were of a very practical nature, and were delivered in turn by the Redemptorists Fathers Miller, McCormack, Schmidt and Kohl. One of the most beneficial of the course, as illustrative of the different stages of demoralization and of subsequent spiritual renaissance, was that on the Prodigal Son, by Rev. Father Miller.

THE PRODIGAL SON. This beautiful parable was told in the simple but vivid words of St. Luke the Evangelist, and its various phases developed so as to show its application to the moral history of many an unrepentant human being. One of the two sons of the same kind father, whose house abounded in good things, growing restive under salutary restraint, demands what he chooses to call his share of the substance, that he may go forth and live an unbridled life. In this demand, the master of his own actions, squanders it in riotous living, and ultimately sinks into the depths of ignominy. In this may be seen the evil results of a spirit of insubordination. It takes its rise in youth, that period when the dormant passions begin to awaken and assert their imaginary rights. Giving full scope to this spirit, youth in time rises above itself and demands what does not belong to it—independence of all restraint, and power and authority to direct itself. Youth not properly directed acts as if there was no one appointed by God to guide and command it, it despises the authority invested in parents by divine and natural right, and driven to rebellion by its uprising passions and a burning thirst for vice pursuits, finally cries: "Give me the portion of the substance that falleth to me, that I may go abroad and live." In this demand, the master of his own actions, squanders it in riotous living, and ultimately sinks into the depths of ignominy. In this may be seen the evil results of a spirit of insubordination. It takes its rise in youth, that period when the dormant passions begin to awaken and assert their imaginary rights. Giving full scope to this spirit, youth in time rises above itself and demands what does not belong to it—independence of all restraint, and power and authority to direct itself. Youth not properly directed acts as if there was no one appointed by God to guide and command it, it despises the authority invested in parents by divine and natural right, and driven to rebellion by its uprising passions and a burning thirst for vice pursuits, finally cries: "Give me the portion of the substance that falleth to him"—the physical and moral faculties which God has given to man; he prostitutes this portion to vile uses, and in so doing, squanders what is not his own. No longer able to bear the yoke of obedience to authority, because it keeps him within proper bounds and within the law of God, he abandons his Father's house, the Church of God, wastes the substance given him and gives himself up to a life of licentiousness. Behold him who was once respectful and dutiful, the glory of his father and the pride of his mother; him, who on the day of his First Communion had a heart full of joy and gladness and was seemingly as beautiful as an angel; who, in the Church of God (his father's house) had partaken of the happiness that angels taste in heaven—behold him now in the last stage of degradation. Then, and perhaps for the first time, when a respectful and dutiful child of the Church, his soul was pure and spotless, or if he fell momentarily into sin, he rose with gladness by a good confession, and regained his happy position in the House of God, his heavenly Father. He was happy because his faculties were devoted to the service of God, his will was guided by God's will and his feet were walking the straight road to heaven. Behold him now far from his father's house, in a foreign land, his substance wasted, subjected to a moral famine, starving for religious nourishment and forced to subsist on the bitter husks of remorse and despair. Such is the end of young men or women who throw off the authority of the church and acknowledge no other guide than their own passions—that young men who were once polite, pious, and able; that young women who were virtuous, humble and proper—both now sunk into the depths of sin. In after life as hus-

bands or wives their unions are not happy; instead of being mutual supports to happiness, they become to each other supports of a life of misery. Whatever they walk in life the degradation of those who abandon themselves to the rule of their passions is the lowest order. To them in the light of Faith becomes darkened; they no longer see through the truths of Christianity, and the sacraments become tedious and burdensome. In their opinion the practice of religion is nonsensical—good enough for children or old women, but not for the enlightened the career of one who was once a dutiful child of the church, and the light of the family circle. To him who never knew God, who never received the imprints of Faith from Heaven, the final outlook is still more gloomy and gloomy. Heaven is closed above him, his future fraught with woe and misery looks up before him. Nevertheless, however deep he may have sunk in iniquity the child of Holy Church knows the remedy. He knows that he is not being introduced in the local legislature of the school law. It refers to the election of trustees, and provides for the holding of nomination and election of all school trustees at the same time and place, and under the same returning officer, as for the municipal elections. This simplifies the matter and makes the elections more convenient for all; but when the change also states that the candidate for the office of trustee must be a householder it introduces a very objectionable feature. Catholics are aware that many of the most interested and valuable members of their school boards would be disqualified by such a change. An effort should therefore be made to have this objectionable clause removed, and your correspondent respectfully suggests that the Catholic press give the matter the attention it deserves.

ATTENTION! SCHOOL TRUSTEES. The attention of those interested in School matters is called to a change now being introduced in the school law. It refers to the election of trustees, and provides for the holding of nomination and election of all school trustees at the same time and place, and under the same returning officer, as for the municipal elections. This simplifies the matter and makes the elections more convenient for all; but when the change also states that the candidate for the office of trustee must be a householder it introduces a very objectionable feature. Catholics are aware that many of the most interested and valuable members of their school boards would be disqualified by such a change. An effort should therefore be made to have this objectionable clause removed, and your correspondent respectfully suggests that the Catholic press give the matter the attention it deserves.

DEATH. In this city, on the 2nd inst., of a broken heart, superceded by suffocation, that venerable individual known as "the oldest inhabitant." He was found lying on the corner of King and Hughson streets, with a *Times* thermometer crammed in his throat. This being a clear indication of a violent death, the city jail poster at once empaneled a jury of new-boys, who brought in a verdict which implicated the *Times* reporter, but completely exonerated him on the ground of "justifiable homicide."

CLANCILL. QUEBEC LETTER. The *Canadien* of this city complains bitterly of an article in the *Montreal Post* wherein the former is accused of attacking the Hon. M. FLYNN because he is an Irish Catholic. This is hardly fair on the part of the *Post*—that is, if the utterances of *Le Canadien* on the "Irish question" are to be taken into account; and at the present crisis, when the formation of "public opinion" in favor of Ireland ought to be the great object, it is not to be wondered at that the leading French-Canadian organ in this part of this province should be so cavalierly thrown aside. I have not seen the article in the *Post*; but I have seen enough of the course of *Le Canadien* to justify me in saying that it takes foremost rank in outspoken sympathy and in just appreciation of the condition of Irish affairs. I cannot say as much of another French-Canadian paper, *Le Journal de Quebec*, which, by a curious coincidence, the hon. gentleman alluded to is supposed to exercise some influence. *Le Journal de Quebec*, a week or two ago, contained an editorial article that would have done credit to the *Paris Journal des Debats* or *La Republique Francaise*, from their anti-Irish point of view, and which necessitated a sharp rebuke from an Irish Catholic of this city. At the same time, I cannot agree with the correspondents of *Le Canadien* who, the editor says, have forewarned him that his services to the Irish cause would be repaid by ingratitude!

INGRATITUDE! Ingratitude forms no part of the Irish character, and the editor ought to know that "some swallow does not make a summer."

ANOTHER BAZAAR. In aid of the excellent *Quebec du Patronage*, has just been brought to close here, and I am told, with very gratifying result. It was held in the cozy hall of the St. Patrick's Institute. In furtherance of the object a conference was given by the Rev. M. Bruchesi on the "Temporal power of the Pope." The hall was crowded to the doors and amongst those present were His Grace the Archbishop, Rev. Doctor Pagnier, Judge Touchette and a large number of clergy men.

A SOLEMN REQUIEM MASS. For the repose of the soul of the late Hon. Mr. Letellier, was celebrated in the Basilica on Wednesday. His Grace the Archbishop presided, and the absolution was given by Monsignor Cay. His Honor Lieutenant Governor Robitaille was present, as were also many of the leading persons and a large congregation. The sacred edifice was draped in the deepest mourning at all points.

THE LETTERS OF YOUR HAMILTON AND PRECOT correspondents this week give a very gratifying account of the CHARITIES AND SCHOOLS in their respective localities. I trust, however, I am not infringing on what may, after all, have been intended as a private conversation, when I refer to the great pleasure it afforded me to hear it stated by a distinguished dignitary very recently, that in your own diocese Religion was making such immense strides. What with your new Cathedral about to be built at such an immense cost, very immense—if I may use the expression—in view of the comparatively small number of the Catholic population; our four or five religious institutions; your twelve or fifteen new churches—and all within a short space of time, it was, indeed, very gratifying. But

how influential does my gratification appear alongside that which must be felt by your venerable bishop when he looks around him and sees how his efforts have been blessed.

A MASS MEETING. For the purpose of eliciting from all lovers of justice an opinion as to the treatment now being meted out to Ireland and her representatives by the British Legislature is called for Saturday evening. Several leading men of all nationalities are expected to deliver addresses.

THE result of the Biddulph trial has given great satisfaction. The efforts of a few bigots on the press have again failed. Spoken of the "press," is it not a crying shame to see the "only Canadian illustrated" paper descend to the level of a little judicious "Boycotting" on the part of the Irish people of the Dominion might be found effective. The death of another of the "landmarks" of this historic city took place on Wednesday—Mr. Edward Glackmeyer. Deceased had reached the advanced age of 86 and had practised his profession of Notary since 1815. His funeral service will take place in the Basilica on Saturday morning. BRANNAGH.

LETTER FROM KINKORA.

DEAR SIR,—A matter has long been discussing in this parish in regard to the erection of a new Catholic Church. I am glad to be able to say that, through the energetic endeavors of our zealous pastor, Rev. Father O'Neill, and to comply with the request of our worthy Bishop, the parishioners have already aid the greater portion of the stone on the ground for the erection of the foundation, which is to be built next summer. The amount required has been subscribed, and a good portion has already been paid down. The contract of the brick has been let to Mr. Storey, of Dublin, formerly Caronbrook. The Church will be gothic in style, and will cost from twelve to fifteen thousand dollars. Our good pastor has labored ardently in our midst for the last twelve years, making a vast change in the affairs of his mission, not only concerning himself about the spiritual wants, but also the temporal affairs of his people. We wish him every success in the great undertaking he has on hand, and many years' health and prosperity to enjoy the benefit of his labors in our midst. The Sisters of St. Joseph's have made their annual visit through this mission, and met with a cordial reception from one and all. They were obliged to purchase a considerable number of bags in order to convey the different articles to the orphan's home. The contributions amounted to one hundred dollars in cash, sixty one bags of flour and grain and a large box of meat and other sundries.

THE LATE DR. O'CONNOR. REV. FATHER DAWSON'S TRIBUTE TO THE DECEASED'S MEMORY. Rev. Father Dawson, who delivered the discourse in connection with the funeral service at St. Patrick's Church, began by saying that, in the presence of the sad event, which all bewailed, he need not remind them that we had not in this world a lasting habitation, but that we look forward to a better and happier abode beyond the grave. He remarked on the uncertainty of the time of death, and its frequent suddenness, the appalling manner in which it comes; its coming alike to all, making no exception of persons; reaching the mightiest; tearing the monarch from his throne and disdaining not to seize its victim the poorest and most lowly. Its terrors, however, were more apparent than real. To the unbelieving only it death really terrible, for they look upon it as annihilation. But it was otherwise with the Christian who considered death only a journey, a passage to a better state of existence, a sleep from which there will be one day a happy and great awakening. All this was shown by several quotations which the rev. gentleman made from Sacred Writ. He hoped and believed that the deceased pastor was among those members of the Faith who would enjoy a happy resurrection. From his earliest years it was known to all of them that he led a regular, pious, and most charitable life. In early youth he had been a most devoted son, a little later he labored in concert with the late Bishop of Ottawa in the cause of education, and succeeded in establishing on a firm basis the Roman Catholic schools in this city, and more, was instrumental in obtaining the University charter of the College of Ottawa. In this he was assisted by the late Rev. President of the College; and the charter was finally obtained through the great efforts of the late most illustrious Theobald D'Arcy McGee, and the good will of the Legislature of the former Province of United Canada. Later he prepared for the sacred duties of the ministry, and was distinguished for his proficiency in all ecclesiastical studies. His knowledge of theology was well known in Ottawa and had been recognized at Rome, where the late illustrious Cardinal Barnabo insisted that he should have the honors of the Doctorate without undergoing the usual examination. His first labors in the ministry were in connection with the Orphan's Home, and it was well-known how successful he had been. Within the last few years he had labored as pastor of St. Patrick's Church, and by extraordinary efforts had succeeded in securing the present financial position of that Church. It was observed in conclusion that his chief spiritual merit was derived from his loving care of the aged and the orphan. The preacher concluded by presenting that when the late Dr. O'Connor would be called to judgment there would appear as his advocates and his enemies a large number of orphan children, and the Sovereign Judge would welcome him to His presence, acknowledging the good services he had done to him in the persons of so many of His poor, cherished objects of the Saviour's care.

OUR LITTLE ONES. The Russell Publishing Co., of Boston, deserve credit for the magnificent publications they issue suitable for children.

The engravings are first-class, and the reading matter of the choicest description. The January and February numbers are especially worthy of note.

DEATH OF A DISTINGUISHED FRANCO-IRISH SOLDIER.

A correspondent of the Dublin *Frederator*, writing from Paris, January 3rd, gives the following account of the death of General O'Farrell. The writer says: One of the descendants of a hero of the Irish Brigade died yesterday on one of his estates in the department of the Aude, at the age of seventy-eight.

General O'Farrell, who was born the year before Napoleon became emperor (1803), was a subaltern in the Fifteenth Regiment of the Line in 1823, and fought in nearly all the campaigns during the restoration, the government of Louis Philippe, and the third emperor. At the battle of Solferino he fought gallantly at the head of his regiment, and the day after the battle the cross of Commander of the Legion of Honor was given him.

He was present at the dinner given by Marshall MacMahon at the camp of Chalons in 1860 to the Irish detachment when they presented the sword in honor to the hero of Malakoff and Magenta, with General Count Sutton de Clouarn, who also a colonel of the Irish Brigade, who died a few years since.

General O'Farrell was one of the strongest and finest men in the French army, and a strict disciplinarian. When his Arab horse did not obey him he used to put his shoulder under him and push him aside to reduce him to obedience. Though in possession of large estates, the illustrious soldier only left the army when he had attained the age fixed for leaving the service.

In 1860, when I had the honor of dining with him at the camp of Chalons, he spoke to me of Ireland, of the old brigade and the legion, and of the state of the country at the time. He was then one of the handsomest men in the French army, and one of the most distinguished of generals. In the late famine he sent a contribution to the committee with a few lines, proving that he had not forgotten the country from which his ancestors were exiled. Except Marshall MacMahon, he was the last general of Irish origin in the French army, but there are in the navy and army colonels and captains of frigates who will soon hold the rank of general: Colonel O'Neill, Colonel Swaine, Colonel H. de Pierrbourg, Colonel O'Erne, Commandant Contillon de Balhaignieu, Commandant Plunkett, O'Neill, captain of frigates, rank of colonel, and many others, rise in rank every year.

AN APOSTOLIC SCHOOL FOR IRELAND.

The Jesuit Fathers, ever foremost in the field of missionary labor, have just opened an institution in the old Catholic city of Limerick which cannot fail to commend itself heartily to the sympathies of Irish Catholics. It is styled "an Apostolic School for Ireland," and its main object is to afford a religious education to poor Catholic youth who desire to embrace a missionary life, but who may be prevented by want of the necessary means, from following up their pious inclination. The institution will be conducted in such a manner as to afford the sons of poor Catholic parents, no matter how poor, an opportunity of qualifying for the holy offices of the priesthood, principally for the purpose of recruiting foreign missions. Boys of twelve years of age and upwards will be admissible; and as special advantages are offered to their parents, and in turn will be expected to conform to such a salutary course of scholastic discipline as the founders and guardians of the college may deem it fitting to require of them. Eighteen Irish bishops have already approved of the new college, and have promised to afford the sons of poor Catholic parents, no matter how poor, an opportunity of qualifying for the holy offices of the priesthood, principally for the purpose of recruiting foreign missions. Boys of twelve years of age and upwards will be admissible; and as special advantages are offered to their parents, and in turn will be expected to conform to such a salutary course of scholastic discipline as the founders and guardians of the college may deem it fitting to require of them. 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